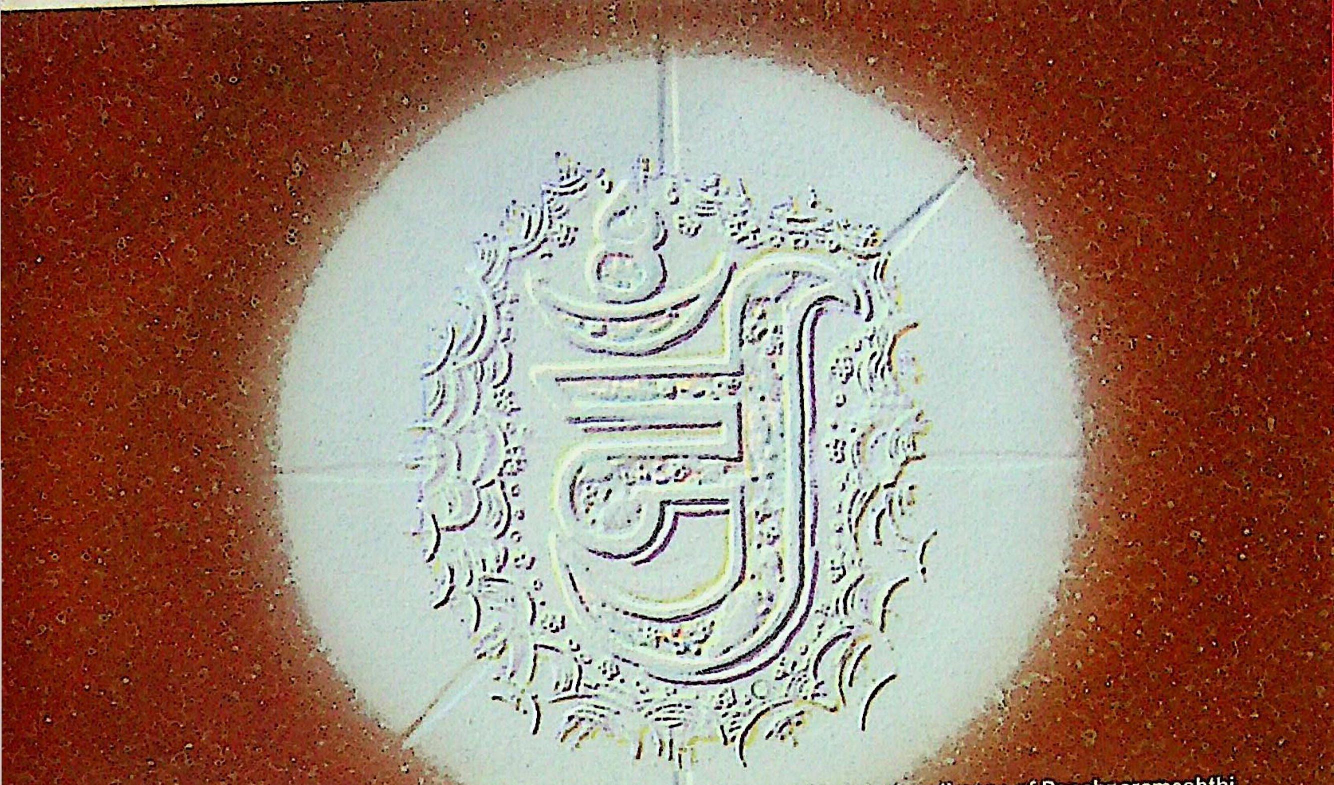
PANCHSUTRA



ह्रीं Ekakshari Bijmantra whose sound is a treat to your heart and soul and in it is the glimpse of Panchparameshthi.
A-Arihanta, B-Bodiless Siddha Bhagvantas, Aa-Acharya, U-Upadhyaya, M-Muni, Thus, it is a complete Mantra ह्रीं Rhimkar.

Suri Purandar

Shri Haribhadrasuriswarji Rachit

Panchsutra



: Blessings :

Shri Nemi - Amrut - Dev - Hemchandrasuri Shishya
Pujya Acharya Shri Vijaypradumn Suri Maharaj Shri

Pathasala Prakashan : Surat - 395001

English Translation By : Nischal Oza

March : 2019

LET'S ATTAIN CALMNESS AND COMPOSURE OF MIND BY THE MEDITATION OF SHRI PANCHSOOTRA RECITATION

We want to erase some negative marks and spots adversely affecting our mind.

For that we need the protection of someone who is strong-willed and vastly experienced. We will need those who are purifying their minds; who have purified their minds regularly and also the tool with which they are purifying their minds.

There are four such elements: **One is *Arhat Paramatma i.e. Supreme God*** whose mind is completely unaffected and unperturbed by vices and at the same time, it is teeming with infinite compassion for all the creatures.

Second are *Siddha Bhagvantas* who are like mirrors and constantly inspire us to be pure and sacred.

Third are *Sadhu Bhagvantas* who keep safeguarding their minds from the vices such as *selfishness, criticism, sexual pleasure, anger, enmity, greed, ego, deceit, falsehood, hypocrisy etc.* They are eternally equipped with the virtues i.e. they always follow religion with utmost sincerity and practice it with infinite faith and hence we want to take their refuge and be blessed by the boon of being fearless.

Fourth refuge is that of the Religion – Who would come to your rescue when your ego becomes a hindrance to get rid of the age old spots of dirt and filth fixed on your soul; when hypocrisy is deep-rooted and greed suffocates your soul? Hence, we need to embrace these elements with purity of our hearts, seek the sole refuge of religion, gather our courage and strongly condemn our sins and evil deeds.

How shameless our conduct has been! How offensive and harsh our words have been! To make it even worse, our thoughts have always been negative. Our intellect and power of understanding too has been rotting amidst such thoughts. The line "Na Ghate Jag Mukh Aanya" best describes our plight. Having said that, what brings

pleasure about these vices is that the moment they are known or caught, their very intensity starts diminishing rapidly. It inflicts pain but relieves and gives us riddance from these vices. They vanish if we condemn those from the core of our souls and expiate pure-heartedly. We would admit our defects, faults, vices and evil deeds and sins and would not quarrel with those as we are keen to find out the root cause of the disease, eradicate it and destroy its very existence on our souls. We want to be pure. We are determined to purify our souls by the realization and admission of our faults, sins, defects and vices with the water in the form of condemnation of our sins. This water has a tremendous potential of purifying our souls and bringing a spotless radiance to it. Mere elimination of the evil deeds, vices, defects, faults and sins will not suffice. I would like to replace these vices with divine virtues. These virtues are like shy and delicate princes, they have to be invited with all the grace and respect. These virtues and their possessors are to be praised and they should be praised. We want to make our minds so subtle that they become quite sensitive to sense and acknowledge even the smallest of the virtues of anyone and praise it by our conduct, speech and expression of our thoughts.

Acharya Shri Haribhadrasoorishvarji has made this beautiful creation conveniently available to us in the small Granth (scripture) called *Panchsootra (Pratham). He has mentioned about how one must condemn his evil deeds and also how to get rid of those; large-hearted appreciation of our deeds as well as those of others from the bottom of our hearts, sincere appreciation and acknowledgement of such deeds etc. Many have attained miraculous benefits of mental peace from the Trikaal Paath of this sootra and have also experienced extreme bliss within their souls. Everyone must determine that he or she would recite or meditate on the Panchsootra (Pratham) regularly and would get rid of the wickedness, restlessness and unrest of mind.*

Everyone has a keen desire to attain peace, purity and stability i.e. calmness and composure of mind. Determine to attain it, equip yourself to recite and meditate on the Panchsootra Paath. It would definitely bless you with infinite peace.

THE SOOTRA RECITATION ENHANCING THE INNER HAPPINESS

The inner wealth of a human-being is the treasure of his virtues. A genuine fulfillment of one's life is attained by it. One has to get rid of sins to attain this wealth.

The *Panchsutra Path* is the panacea to get rid of sins.

The more the worship of this *Panchsootra* is, the more the enlightenment of the knowledge of all the members of the Sangha increases.

One of the meanings of the word 'Light' is inner happiness and hence, in order to illuminate the lives of us all, let's spread the enlightenment/sound of the *Panchsootra Path* in every house and village.

With a view to making the work easier, the *Sootrapath*, its Gujarati significance and the images in tune with the purport along with some attractive material have been presented here.

This is the first step of the '*PATHSHALA*'. This is the first 'MANGALACHARAN (FIRST STARTING)'. This is the first edition.

The devotion and dedication of its creators will surely be felt throughout the work.

May this story be spread in all the four directions! The day of any Jain should begin with this *Recitation* .This is my dream. It is my innermost desire that the merciful God may shower His blessings to bestow this dream of mine the infinite form of reality. Amen! So is my wish)

Dedicated to the
entire Shri Sangh.....

Namo viyaraagaanam savvannunam who is devoid of attachments and feelings of hatred	ણમો વીયરાગાણં, સવ્વણ્ણૂણં, રાગ દ્વેષથી રહિત, સર્વજ્ઞ
Devindpuiaanam (aa=આ) worshipped by all gods	દેવિંદપૂઈઆણં, દેવેન્દ્રોથી પૂજાયેલા
Jahathhiavatthuvaaeenam (ee= ઈ) the one who establishes and describes the very idea of truth	જહટ્ઠિઅવત્થુવાઈણં, સત્યવસ્તુના પ્રરુપક
Telukkgurunam the God of all the three worlds!	તેલુક્કગુરૂણં ત્રણલોકના ગુરુ
Arahantaanam Bhagvantaanam (aa=આ) |1| Bow to Shri Arihanto Bhagvaan!	અરહંતાણં ભગવંતાણં ।૧। અરિહંત ભગવંતોને નમસ્કાર હો!

Bow to Arihant Bhagvan, devoid of the feelings of love and hate is worshipped by all the gods, the one who establishes and describes the very idea of truth, the God of all the three worlds! ||1||



Bow to Arihant Bhagvan!

Je Evamaaikhanti –
Thus preaches the God Arihanto

Eeh Khalu Anaaijive,
This world has infinite creatures,

Anaaeejivssa Bhave,
The world of the creatures is infinite,

Anaai Kammasanjog Nivvattiae (ae= એ)
It is also associated with the Karma of creature;

Dukkharoove, Dukkhafale, Dukkhanubandhe
The world is in the form of sorrow and also attached to it. |2|

જે એવમાઈક્ખંતિ -
તે અરિહંત ભગવંતો આ પ્રમાણે કહે છે :

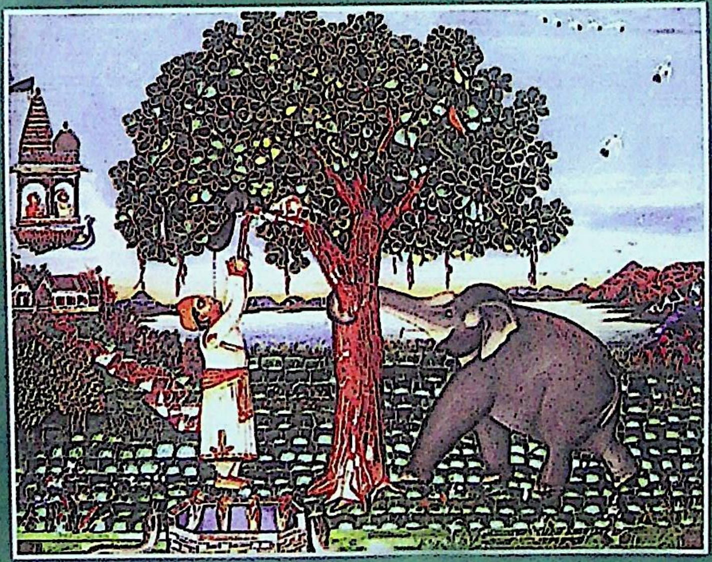
ઈહ ખલુ અણાઈજીવે,
આ લોકમાં જીવ અનાદિ છે,

અણાઈજીવસ્સ ભવે,
જીવનો સંસાર અનાદિ છે,

અણાઈ કમ્મસંજોગ ણિવ્વત્તિએ
જીવનો અનાદિ સંસાર કર્મ સંયોગથી થયેલો છે

દુક્ખરૂવે, દુક્ખફલે, દુક્ખાણુબંધે ॥ ૨ ॥
સંસાર દુઃખરૂપ, દુઃખ ફલક અને દુઃખાનુબંધી છે.

Thus preaches the God Arihanto : This world has infinite creatures, the world of the creatures is infinite; it is also associated with the Karma of the creature; the world is in the form of sorrow and also attached to it. (2)



The Form of World: This picture describes how the entire world is in the form of sorrow and also attached to it. The world is a well in which there are four sins (Kashaayas) viz. anger, pride, illusion and greed in the forms of snakes. The span of life of a creature is in the form of the descending shoot of a banyan tree (which takes the root on reaching ground) which is decayed by the mice in the forms of Krishna and Shukla and consequently the life span of a creature reduces. Death in the form of an elephant may swallow the life of a creature in no time. The human-being who has the thirst to devour the honey in the form of temptation oozing from the honeycomb made on the descending shoot of the banyan, gets bitten by the honeybees; if he falls into the well, the snake in the form of sin bites him and if he falls right on the ground, he gets trampled by death in the form of an elephant! For a creature to liberate the aircraft (God's place of residence) in the form of religion comes to his rescue and the lord and the savior seated inside invites him. . .

Ae assa Nam Vuchhitti (Ae= એ) The life is	એ અસ્સ ણં વુચ્છિત્તી એ સંસારનો નાશ
Suddhadhammao (Suddha+ dhammao) destroyed by pure religion	સુદ્ધધમ્માઓ, શુદ્ધ ધર્મથી થાય છે,
Suddhadhammasampatti (Suddha +dhamma+ sampatti) The attainment of pure religion	સુદ્ધધમ્મસંપત્તી શુદ્ધ ધર્મની સંપ્રાપ્તિ
Pavakmmavigamao, Pavakmmavigamo can be accomplished by the destruction of all sins	પાવકમ્મવિગમાઓ, પાવકમ્મવિગમો પાપકર્મના નાશથી થાય છે, પાપ કર્મનો નાશ
Tahaabhavvttaaibhaavaao and by the birth of elements of grandeur and religious virtues |3|	તહાભવ્વત્તાઈભાવઓ ॥ ૩ ॥ તથા ભવ્યત્વાદિના પરિપાકપણાથી થાય છે

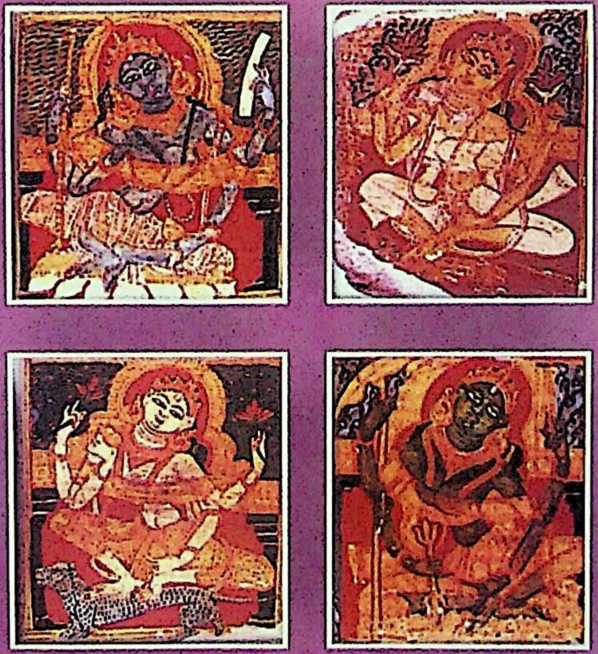
That life is destroyed by pure religion. The attainment of pure religion can be accomplished by the destruction of all sins and by the birth of elements of grandeur and religious virtues.



Perfect Pitcher : (पूर्ण कळश) In the form of the birth of elements of grandeur and religious virtues.

Tassa puna	**તસ્સ પુણ**
However, there are	તેનો (તથા ભવ્યત્વનો) વળી
Vivaagsaahanaani	**વિવાગસાહણાણિ**
Three mediums to give birth to these elements of grandeur	પરિપાક કરનારા સાધનો ત્રણ છે.
Chausarangamanam	**ચઉસરણગમણં**
the acceptance of four refuges,	ચાર શરણનો સ્વીકાર
Dukkadgarihaa	**દુક્કડગરિહા**
strong criticism of the sinner	દુષ્કૃત્યની ગર્હા - નિંદા કરવી તે,
Sukadanasevanam |4|	**સુકડાણા સેવણં ॥ ૪ ॥**
and wholehearted appreciation of the doer of the virtuous deeds.	તથા સુકૃતની ભારોભાર અનુમોદના કરવી તે.

However, there are three mediums or tools to give birth to these elements of grandeur and religious virtues; the acceptance of four refuges, strong criticism of the sinner and wholehearted appreciation of the doer of the virtuous deeds. (4)



Four Goddesses: Gandhari: Vajrangkushi : Mahajaya : Manavi

Ao (a= અ, o= ઓ) kaayavvaminam

Hence, a creature desiring salvation

Houkaamenam

Concentrating his soul, speech and body

Saya Suppanihaanam

With auspicious and holy desire

Bhujjo Bhujjo Sankiles

Often recite when disturbed

Tikalmasamkilese |5|

i.e. in the morning, at noon and in the evening

અઓ કાયવ્વમિણં

આ કારણથી મોક્ષાર્થી ભવ્ય જીવોએ

હોઉકામેણં

સદા મન-વચન-કાયાની એકાગ્રતાથી

સયા સુપ્પણિહાણં

સદા શુભ એવા પ્રણિધાન વડે

ભુજ્જો ભુજ્જો સંકિલેસે,

ચિત્તમાં સંકલેશ હોય ત્યારે વારંવાર અને

તિકાલમસંકિલેસે ॥ ૫ ॥

સંકલેશ ન હોય ત્યારે સવાર-બપોર-સાંજ એમ ત્રણવાર પાઠ કરવો.

Hence, any creature entitled to attain emancipation should do the recitation of religious scriptures always with auspicious and holy desire and determination with all the focus and concentration of the soul, speech and body. The creature inflicted with pain and distress should do the recitation as frequently as possible and otherwise he should do the recitation thrice i.e. in the morning, at noon and in the evening. (5)



'The Goddess Saraswati with a book in her hand

Jaavajjivam mae (ae= એ) Bhagavanto Paramatiloganahaa

May I be in the sole refuge of all the Arihantas

Anuttar Punnasambharaa,

Possessing all the merits to be worshipped.

Kheenraagadosmohaa, Achintchintamani,

whose attachments, hatreds and temptations are exhausted.

Bhavjalhipoaa

As a ship to cross this worldly sea

Aegantsarnnaa (Ae= એ, aa=આ) arahantaa saranam |6|

May I be in the refuge of such Arihantas, supremely meritorious.

જાવજ્જીવં મે ભગવંતો પરમતિલોગણાહા,

જાવજ્જીવ સુધી મારે સમગ્ર ઐશ્વર્યાદિક વડે યુક્ત એવા, પરમ ત્રિલોકનાથ,

અણુત્તાર પુણ્ણસંભારા,

સર્વોત્તમ પુણ્યના સમૂહવાળા

ખીણરાગદોસમોહા, અચિંતચિંતામણી,

ક્ષીણ થયા છે, રાગ, દ્વેષ અને મોહ જેના એવા, અચિંત્ય ચિંતામણિ સમાન

ભવજલહિપોઆ,

સંસારરૂપી સમુદ્રને પાર પામવા વહાણ સમાન

એગંતસરણ્ણા અરહંતા સરણં ॥ ૬ ॥

એકાંતપણે શરણ કરવા યોગ્ય એવા અરિહંતોનું મને શરણ હો.

May I be in the sole refuge of all the Arihantas who have the credentials and merits to be worshipped in absolute solitude; who are like the ships to swim across this worldly ocean, who are unperturbed, unaffected and undisturbed by woes and worries, the ones whose attachments, hatreds and temptations are worn out and exhausted, who have the most supreme treasure of merits, the Supreme Lord, endowed with infinite divinity till the soul liberates the body. (6)



May I be in the sole refuge of the Lord who is unperturbed by worries and pains and the one who has overpowered and overcome all the worries, pains and afflictions

Tahaa Paheenjaraamaranaa, Aveakammakalankaa,
Unaffected by old age or death, devoid of the stigmas

Panatthavaabaahaa, Kevalnaanadansanaa,
Who are omniscient, all-seeing and devoid of the past life and pains

Siddhipurnivaasee, Niruvamasuhasangayaa
One with a free soul and achiever of excellent happiness

Savvahaa kayakichhaa
Achiever of the cherished

Siddhaa Saranam |7|
May I be in the refuge of such Siddhas!

તહા પહીણજરામરણા, અવેઅકમ્મકલંકા,
તથા જરા-મરણથી રહિત, કર્મરૂપી કલંકથી રહિત

પણટ્ઠવાબાહા, કેવલનાણદંસણા,
સર્વ પીડાઓથી રહિત, સર્વજ્ઞ, સર્વદર્શી

સિદ્ધિપુરનિવાસી, નિરુવમસુહસંગયા
મુક્તિનગરમાં રહેલા, અનુપમ સુખને પામેલા

સવ્વહા કયકિચ્ચા
સર્વથા કૃતાર્થ થયેલા એવા

સિદ્ધા સરણં ॥ ૭ ॥
સિદ્ધોનું મને શરણ હો.

May I be in the sole refuge of the Siddhas who are omniscient and all-knowing, who are unaffected by old age or death, devoid of the stigmas of the past life and pains, who have always attained their cherished and achieved the excellent happiness. (7)



May I be in the refuge of the Siddha Bhagvant!

Tahaa Pasantgambhiraasayaa
And patient as well as deeply focused and meditative

Saavajjajogaviraya Panchvihaayaarjaanagaa
Devoid of sinful acts and the follower of five coducts

Parovayaarnirayaa, Paumaainidansanaa,
keen to oblige and favor, unperturbed, unaffected

Zaanajhayanasangayaa,
Swadhyaya (regular reading or study of religious scriptures) engrossed in meditation

Visujhamaanabhaavaa Saahoo Saranam (aa= આ, oo= ઊ)
May I be in the refuge of detached and pure saints! |8|

તહા પસંતગંભીરાસયા,
તથાઃ પ્રશાંત, ગંભીર ચિત્તવાળા

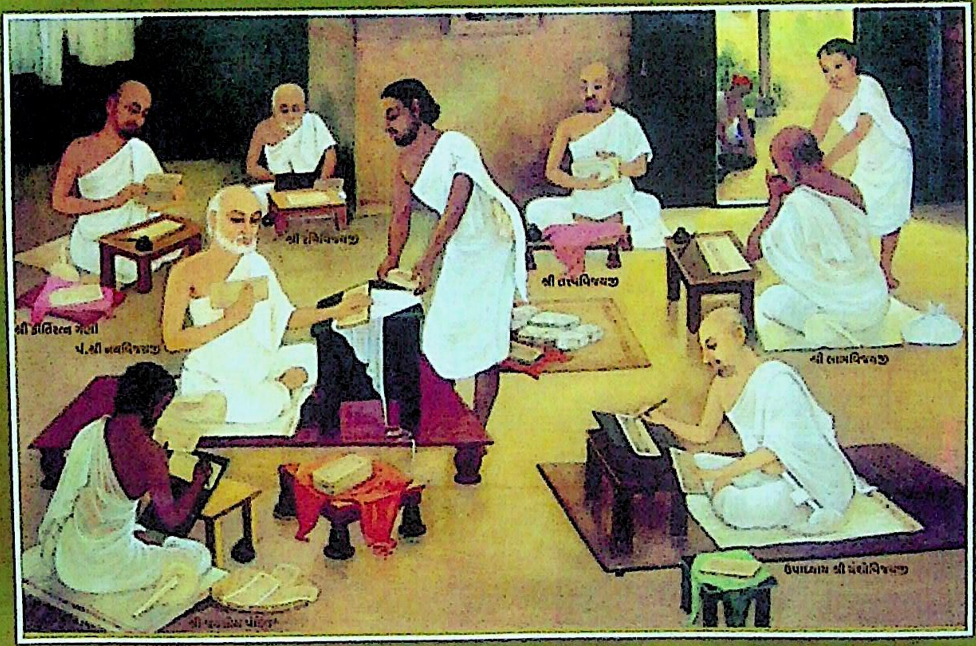
સાવજ્જજોગવિરયા પંચવિહાયારજાણગા,
પાપયુક્ત પ્રવૃત્તિથી વિરામ પામેલા, પાંચ આચાર પાળનારા

પરોવયારનિરયા, પઉમાઈનિદંસણા,
પરોપકાર કરવામાં તત્પર, પદ્મ - કમળ વગેરેની ઉપમાવાળા

ઝાણજ્ઝયણસંગયા,
ધ્યાન અને સ્વાધ્યાયમાં લીન

વિસુજ્ઝમાણભાવા સાહૂ સરણં ॥ ૮ ॥
વિશુદ્ધ થતા ભાવવાળા સાધુ ભગવંતોનું મને શરણ હો,

May I also be in the sole refuge of the saints who are like the oceans of patience, blessed with deep meditation, whose sinful acts have been destroyed, who act according to and abide by five conducts or manners, who are always eager and keen to oblige and favor, who are fully absorbed in meditation and swadhyaya (regular study or reading of religious scriptures); and who are absolutely pure and detached as well as those whose natural state of being or existence is always an eternal process of infinite purification. (8)



Upadyay Shri Yashovijayji along with seven Munivaras is rewriting the rare scripture "Naychakra" (Posh, Vi. Samvant 1710- Patan) – This Grantha is a part of the L. D. Indology at present.

Tahaa Suraasuramanuapooio, Mohtimiransumaali

worshipped by Suras, the Asuras and human-beings, like the Sun destroyer of darkness.

Raagdosvisaparammanto, Hae Oo Sayalakallanaanam, (ae= એ, oo= ઊ)

like the best Mantra to destroy the poison of attachments, the cause of welfare.

Kammavanavihaavasoo

like fire to burn the deeds of the past lives

Saahago Siddhabhaavassa, Kevalipannatto dhammo,

The provider of the state of a pure soul as described by Kevali Bhagvant.

Jaavajjivam Mae Bhagavam Saranam (aa=આ, ae=એ)

May I be in the sole refuge of such religion! |9|

તહા સુરાસુરમણુઅપૂઇઓ, મોહતિમિરંસુમાલી,

તથા : સુર, અસુર અને મનુષ્યોથી પૂજાયેલા, મોહરૂપ અંધકારનો નાશ કરવામાં સૂર્ય સમાન

રાગદ્દોસવિસપરમમંતો, હેઊ સયલકલ્લાણાણં,

રાગ-દ્વેષ રૂપી વિષનો નાશ કરવામાં ઉત્કૃષ્ટ મંત્ર સમાન, સમગ્ર કલ્યાણનું કારણ

કમ્મવણવિહાવસૂ

કર્મરૂપ વનને બાળવામાં અગ્નિસમાન,

સાહગો સિદ્ધભાવસ્સ, કેવલિપણ્ણત્તો ધમ્મો,

સિદ્ધપણાની પ્રાપ્તિ કરાવનાર, કેવલી ભગવંતે પ્રરૂપેલા

જાવજ્જીવં મે ભગવં સરણં ॥૯॥

ધર્મનું મને યાવજ્જીવ શરણ હો.

May I be in the sole refuge of the religion that is worshipped by the Suras, the Asuras and human beings; the religion that is like the Sun destroying the darkness of attractions, the religion which is like the best Mantra to destroy the poison in the form of attachments and feelings of hatred, the efficient cause of the welfare of one and all, the religion which is like fire to burn the deeds of the past lives, the religion that endows me the state of a pure soul as described by Kevlali Bhagvant through the medium of auspicious Vrattas during my entire journey of life! (9)



The Arihanta Bhagvantas seated on the Siddhashila

Saranmuvagao Ya Aeaesingarihaami Dukkadam (ae= એ, aa= આ)

I, the refugee of the Arihanta Adi, despise any sinful act.

Jannam Arahamtesu Vaa, Siddhesu Vaa, Aayariaesu Vaa,

Agaist the Arihantas, Sidhhas, Acharyas

Uvajhaaaaesu Vaa, Saahoosu Vaa

The Upadhyayas, the saints

Saahooneesu Vaa, Annesu Vaa,

Nuns and

Dhammatthanesu Maananijjesu Pooyanijjesu

any other religious places, reverential virtues

સરણમુવગઓ ય એએસિં ગરિહામિ દુક્કડં

અરિહંત આદિના શરણને પામેલો હું દુષ્કૃતની નિંદા કરું છું.

જણ્ણં અરહંતેસુ વા, સિદ્ધેસુ વા, આયરિએસુ વા,

જે દુષ્કૃત અરિહંતોને વિષે, સિદ્ધોને વિષે, આચાર્યોને વિષે

ઉવજ્ઝાએસુ વા, સાહૂસુ વા

ઉપાધ્યાયોને વિષે, સાધુઓને વિષે,

સાહૂણીસુ વા, અન્નેસુ વા,

સાધ્વીઓને વિષે, બીજા પણ

ધમ્મટ્ઠાણેસુ માણણિજ્જેસુ પૂયણિજ્જેસુ

ધર્મ સ્થાનકો વિષે, માનનીય અને પૂજનીય ગુણાધિકો વિષે,

I who is in the sole refuge of the Arihanta Adi, despise any sinful act which is done against Arihantas, Siddhas, Acharyas, Upadhyayas, saints, nuns or any other religious places, revential virtures, mothers, fathers, brothers, friends, those who have been obliging,



Shri Navpadji

Tahaa Maaisu vaa, Pieesu vaa, Bandhusu vaa, (aa=આ, ee= દીર્ઘ ઈ)

To mothers, fathers, brothers

Mittesu vaa, Uvayaarisu vaa, Ohena vaa jeevesu,

Friends who have been obliging,

Maggatthiaesu Amaggatthiaesu

Any creatures existing or not existing on the path

Maggasaahanesu Amaggasaahanesu

The books pursuing this path and also the Khadag etc

Jan Kinchi Vitahamaayariyam Anaayariavvam

If I have done any deed or sinful and unworthy act

તહા માઈસુ વા, પિઈસુ વા, બંધૂસુ વા,

તથા માતાઓને વિષે, પિતાઓને વિષે, બંધુઓને વિષે,

મિત્તેસુ વા, ઉવયારીસુ વા, ઓહેણ વા જીવેસુ,

મિત્રોને વિષે, ઉપકારીઓને વિષે, સામાન્યપણે,

મગ્ગટ્ઠિએસુ અમગ્ગટ્ઠિએસુ

સમકિત આદિ માર્ગમાં રહેલા જીવો વિષે, અથવા માર્ગમાં નહીં રહેલા એવા સર્વ જીવો વિષે

મગ્ગસાહણેસુ અમગ્ગસાહણેસુ

અથવા માર્ગને સાધનારા પુસ્તકાદિ વિષે, માર્ગને નહીં સાધનારા ખડ્ગાદિને વિષે,

જં કિંચિ વિતહમાયરિયં અણાયરિઅવ્વં

જે કાંઈ વિપરિત આચરણ કર્યુ હોય, કે જે ક્રિયા વડે નહીં આચરવા લાયક

any creatures existing on the path that leads to the religion, those creatures which are not on this path or the books pursuing this path and also the Khadag (one of the fourteen gems of Chakravarti) etc who don't pursue this path. If I have done any deed or any sinful act visible to the eyes or otherwise through the medium of my heart, speech or body, a deed which is not worthy to be put into practice or which is not worthy to be desired by heart



Anichhiavvam Paavam Paavaanubandhi

Through the medium of my heart, speech or body

Suhumam vaa Baayaram vaa,

An unworthy deed

Manena vaa, Vaayaaae Vaa, Kaanen Vaa, (aa= આ, ae=એ)

Thorugh mind, speech, body

Kayam vaa, Kaaraaviam Vaa, anumoiyam Vaa,

Be it my own deed or supported by others

Raagen vaa, Dosen Vaa, Mohen Vaa,

Out of my false attachments or feelings of hatred

અણિચ્છિઅવ્વં પાવં પાવાણુબંધિ

અને મન વડે નહીં ઈચ્છવા લાયક એવું પાપાનુબંધી પાપ

સુહુમં વા બાયરં વા,

સૂક્ષ્મ અથવા બાદર - સ્થૂલ આચર્યું હોય

મણેણ વા, વાયાએ વા, કાએણ વા,

તે પણ મન વડે, વાણી વડે, શરીર વડે,

કયં વા, કારાવિઅં વા, અણુમોઈયં વા,

મેં પોતે કર્યું હોય, બીજા પાસે કરાવ્યું હોય, બીજાએ કરેલું અનુમોદન કર્યું હોય,

રાગેણ વા, દોસેણ વા, મોહેણ વા,

તે પણ રાગ વડે, દ્વેષ વડે, મોહ વડે,

Be it my own deed or sinful act or done under my influence by somebody or if I have supported or approved any evil deed or sinful act done by some other being(s)out of my false attachments or feelings of hatred, it is highly condemnable and despicable.



Shri Vivekharshji giving the letter of order regarding the prohibition of violence given by the King Jahangir to Shri Vijaysensuri Maharaj. (The picture of the Painter Shalivahan: L D Indology)

Ittham Vaa Jamme, Jammamtaresu Vaa,

During this birth or some other birth

Garahiammaeam, Dukkadmaeam, (ae= એ, am=અં)

It is highly condemnable and despicable

Ujizaavvamaeam, Viaaniam Maae (ae=એ, am=અં)

Such evil deed is irreligious and worthy to be detested and

Kallanmittagurubhagavantvayanaao,

This I have known through the words of Kalyanmitra Guru Bhagvanta

Aevamaeam Ti Roiam Saddhaaae, (ae=એ, am=અં, aa=આ, i=ઈ) (રોઈઅં= Roiam, સદ્ધાએ=Saddhaaae)

I accept it out of my sheer faith.

ઈત્થં વા જમ્મે, જમ્મંતરેસુ વા,

આ જન્મમાં અથવા બીજા જન્મમાં,

ગરહિઅમેઅં, દુક્કડમેઅં,

આ ગર્હા - નિંદા કરવા લાયક છે, આ દુષ્કૃત

ઉજ્ઝિઅવ્વમેઅં, વિઆણિઅં મએ

અધર્મ રુપ છે, ત્યાજ્ય છે, એમ મેં

કલ્લાણમિત્તગુરુભગવંતવયણાઓ,

કલ્યાણમિત્ર ગુરુ ભગવંતોના વચનથી જાણ્યું છે,

એવમેઅં તિ રોઈઅં સદ્ધાએ,

તેથી જ આ એમ જ છે એમ શ્રદ્ધા પ્રમાણે મને પસંદ પડ્યું છે.

Such evil deed or sinful act is always irreligious and worthy to be detested and this I have known through the words of Kalyanmitra Guru Bhagvanta and hence, I accept it out of my sheer faith.



Kalyanmitra Guru Bhagvanto

Arahantasidhhasamakkham, (kkham=ક્ખં)

In august presence of the Arihantas and Siddhas.

Garihaami Ahaminam, Dukkadmaeam, (am=અં), (maeam=મેઅં)

Consider those to be evil and despise all those sinful acts

Ujjjhaavvamaeam,

They are sinful and worthy to be renounced.

Ittha Michhaa mi Dukkadam,

May my sin regarding this be forgiven!

Michhaa Mi Dukkadam, Michhaa mi Dukkadam (aa=આ) |10|

May all my sins in this regard be forgiven!

અ.રિ.હં.ત.સિ.દ્ધ.સ.મ.ક્ખં,

તેથી અરિહંત અને સિદ્ધ સમક્ષ

ગ.રિ.હા.મિ. અ.હં.મિ.ણં., દુ.ક્ક.ડ.મે.અં,

હું એ સર્વ પાપને ગર્હુ છું, આ દુષ્કૃત છે

ઉ.જ્ઝિ.અ.વ્વ.મે.અં,

એ ત્યાગ કરવા લાયક છે એમ કહું છું -અંતઃકરણથી માનું છું.

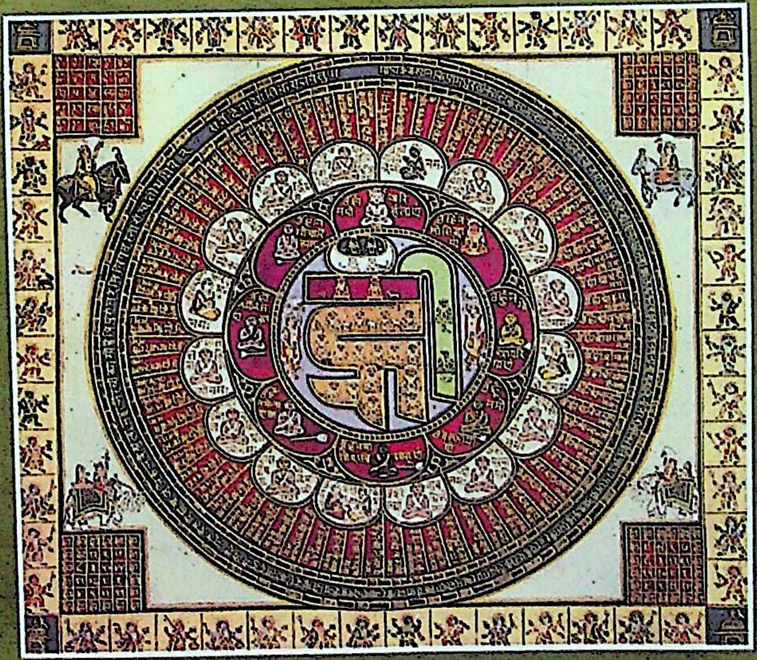
ઈ.ત્થ. મિ.ચ્છા. મિ. દુ.ક્ક.ડં,

આ સંબંધી મારું પાપ મિથ્યા થાઓ,

મિ.ચ્છા. મિ. દુ.ક્ક.ડં, મિ.ચ્છા. મિ. દુ.ક્ક.ડં ॥ ૧૦ ॥

મારું પાપ મિથ્યા થાઓ, મારું પાપ મિથ્યા થાઓ.

Hence, I, from the core of my heart and soul, folding my hands with a sense of deep reverence and expiation before the Arihantas and the Siddhas consider those to be evil and despise all those sinful acts. They are sinful and worthy to be renounced. May all my sins in this regard be forgiven!(10)



SHRI HRMIKAAR YANTRA श्री ह्रीं कारमंत्र

Hou Mae Aesaa Samman Garihaa (Sammam=સમ્મં, Hou=હોઉ, ae=એ, aa=આ)

May my evil deeds be detested wholeheartedly

Hou Mae Akaranniyamo

That I can resolve not to indulge myself in any sinful acts!

Bahumayam Mamaean,Ti, Idhhaami Anusatthin,

I strongly approve and desire both these changes

Arahantaanam Bhagavantanam,

Hence the preaching

Gurunam Kallaanmittanam Ti |11|

Of Kalyanmitra Guru

હોઉ મે એસા સમ્મં ગરિહા

મારી દુષ્કૃત ગર્હા સમ્યક પ્રકારે એટલે કે ભાવથી થાઓ

હોઉ મે અકરણનિયમો

ફરી તેવું પાપ નહિ કરવાનો મારે નિયમ હો,

બહુમયં મમેઅં તિ, ઈચ્છામિ અણુસટ્ઠિં,

આ બંને બાબત મને બહુ ઈષ્ટ છે.

અરહંતાણં ભગવંતાણં,

આથી હું અરિહંત ભગવંતોની તથા

ગુરૂણં કલ્લાણમિત્તાણં તિ ॥ ૧૧ ॥

કલ્યાણ-મિત્ર ગુરુઓની હિતશિક્ષાને ઈચ્છું છું.

May my sinful acts be strongly condemned so that I may expiate in the most wholehearted and truest of spirits! May I be blessed and enabled so that I can resolve wholeheartedly and with strong determination not to indulge myself in any sinful acts! I strongly desire and approve both these changes and hence I desire for the preaching of the Arihant Bhagvant and the Kalyanmitra Gurus.(11)



Shri Brahmashanti Yaksh / श्री ब्रह्मशांति यक्षः

Hou Mae Aeaehin Sanjogo (Hou=હોઉ, ae= એ, aa=આ)

May my deeds be so noble that I may be blessed by Arihanta Adi!

Hou Mae Aesaa Supathhanaa,

May this prayer of mine be fulfilled to the fullest!

Hou Mae Ittha Bahumaano

May I have the deepest reverence for this prayer!

Hou Mae Io Mokkhabeeanti (Mokkha= મોક્ખ, Io=ઈઓ, bee=બી, anti=અંતિ) |12|

May this prayer bless me with the meritorious fruits!

હોઉ મે એએહિં સંજોગો

મને અરિહંત આદિનો ઉચિત યોગ થાઓ

હોઉ મે એસા સુપત્થણા,

મારી આ પ્રાર્થના સફળ થાઓ,

હોઉ મે ઈત્થ બહુમાણો

આ પ્રાર્થના વિષે મને બહુમાન થાઓ

હોઉ મે ઈઓ મોક્ખબીઅંતિ ॥ ૧૨ ॥

આ પ્રાર્થનાથી મને મોક્ષના બીજ રૂપ પુણ્યાનુબંધી પુણ્યની પ્રાપ્તિ થાઓ.

May my deeds be so noble that I may be blessed by Arihant Aadi! May this prayer of mine be fulfilled to the fullest! May my heart and soul have the deepest respect and reverence for this prayer! May this prayer bless me with the meritorious fruits in the form of salvation so that there may not arise any attachment or love towards the worldly pleasures even in their very presence!(12)



To act, to encourage an act, to appreciate an act: The Rathkarak is offering food to the sage. The sage is accepting the food and the deer is appreciating the act. All the three earn equal blessings!

Pattesu Aeaesu Aham Sevaarihae Siaa, (ae=એ, aa=આ)

May I be worthy to serve Arihanta Adi !

Aanaarihae Siaa,

May I be worthy to obey his orders!

Padivattijuae Siaa,

May I be blessed by Him to be dedicated to His services.

Niraiaarpaarage Siaa (Ni=નિ, ra=ર, i=ઈ, aa=આ)

And obey His orders

Samviggo Jahaasattiae Sevemi Sukadam. (ae=એ)

Desiring salvation, I do perform good deeds as per my strength.

પત્તોસુ એએસુ અહં સેવારિહે સિઆ,

અરિહંત આદિનો ઉચિત યોગ થાય ત્યારે હું તેમની સેવા કરવાને યોગ્ય બનું,

આણારિહે સિઆ,

તેમની આજ્ઞા પાળવાને લાયક બનું

પડિવત્તિજુએ સિઆ,

તેમની જ સેવા - ભક્તિથી યુક્ત બનું

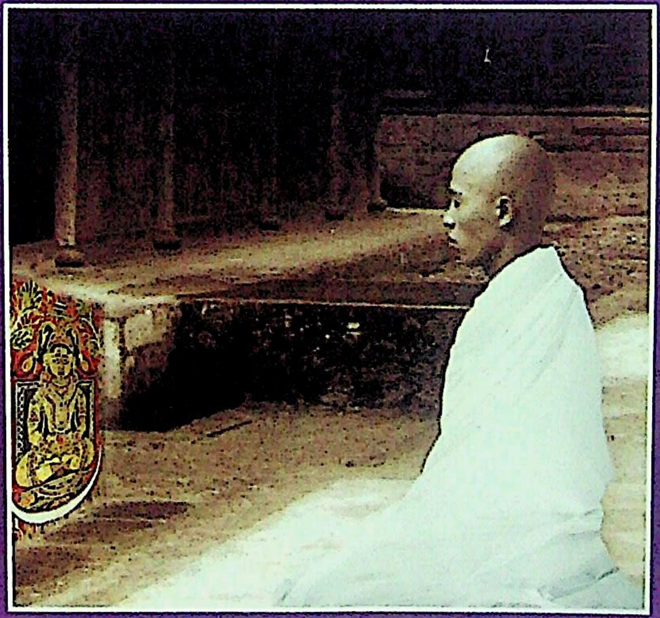
નિરઈઆરપારગે સિઆ

તેમની જ આજ્ઞાનું નિરતિચાર પાલન કરનારો બનું.

સંવિગ્ગો જહાસત્તીએ સેવેમિ સુકડં.

મોક્ષની ઈચ્છાવાળો હું યથાશક્તિ સુકૃત કરું છું.

May I be worthy to serve Arihant Adi when my soul becomes pure and one with Him! May I be worthy to obey his orders or act in accordance with His desires! May I be blessed by Him so that His blessings enable me to be devoted and dedicated to His service and obey His orders ascertaining that the purity of the Vrattas I observe remains intact. With the sole object of the salvation of the soul, May I be blessed with the strength and worthiness to perform virtuous deeds as per the strength I am blessed with.



May I be blessed with the strength and worthiness to perform virtuous deeds as per the strength I am blessed with!

Anumoaemi Savvesin Arahantaanam Anutthaanam, (ae=એ, aa=આ)

I appreciate the religious preparations of all the Arihantas.

Savvesin Siddhaanam Siddhabhaavam,

I appreciate the painless, pristine and holy state of all the Siddhas,

Savvesin Aayariyaanam Aayaaram

I follow the conducts filled with knowledge

Savvesin Uvajzaayaanam Suttappayaanam, (Uva=ઉવ, jzaayaa=જ્ઝાયા)

I appreciate the contribution of the Dwadashangisutra of all the Upadhyayas.

Savvesin Saahoonam Saahookiriam (saahoo=સાહૂ) |13|

I appreciate the beautiful Swadhyayas (the meditation of the soul) of all the sages.

અણુમોએમિ સવ્વેસિં અરહંતાણં અણુટ્ઠાણં,

સર્વ અરિહંતોના ધર્મોપદેશ આદિ અનુષ્ઠાનોને અનુમોદું છું

સવ્વેસિં સિદ્ધાણં સિદ્ધભાવં,

સર્વ સિદ્ધોના અવ્યાબાધ (પીડા રહિત) આદિ સિદ્ધપણાને અનુમોદું છું.

સવ્વેસિં આયરિયાણં આયારં,

સર્વ આચાર્યોમાં જ્ઞાનાચારાદિક આચારને અનુમોદું છું

સવ્વેસિં ઉવજ્ઝાયાણં સુત્તપ્પયાણં,

સર્વ ઉપાધ્યાયોના દ્વાદશાંગીસૂત્રના પ્રદાનને અનુમોદું છું

સવ્વેસિં સાહૂણં સાહુકિરિઅં ॥ ૧૩ ॥

સર્વ સાધુઓની સુંદર સ્વાધ્યાય આદિ ક્રિયાઓને અનુમોદું છું.

I from the core of my heart appreciate with a deep sense of reverence, the religious preaching and preparations of all the Arihantas. I from the core of my heart appreciate with a deep sense of reverence, the painless, pristine and holy state of all the Siddhas, emancipated from their past deeds. I from the core of my heart appreciate with a deep sense of respect the contribution of the Dwadashangisutra of all the Upadhyahas. I from the core of my heart appreciate with a deep sense of respect the beautiful Swadhyayas (the meditation of the Soul) of all the sages. (13)



The clogs of Upadhyay Shri Yashovijaji – Dabhoi

Savvesin Saavagaanam Mokkhasaahanjoge, (mokkh=મોંક્ખ)

I appreciate the wholehearted dedication of all the devotees towards their elders.

Savvesin Daevaanam, (દેવાણુસ)

Of all the gods having good intentions and desiring salvation

Savvesin Jeevaanam,

Of all the creatures

Houkaamaanam Kallanaasayaanam

Good actions of the medium

Maggasaahanjoge |14|

I appreciate.

સવ્વેસિં સાવગાણં મોક્ખસાહણજોગે,

સર્વ શ્રાવકોના મોક્ષના સાધનભૂત વૈયાવચ્ચ આદિ વ્યાપારોને અનુમોદું છું.

સવ્વેસિં દેવાણં,

મોક્ષાભિલાષી અને શુભ આશયવાળા સર્વ દેવોના,

સવ્વેસિં જીવાણં,

સર્વ જીવોના

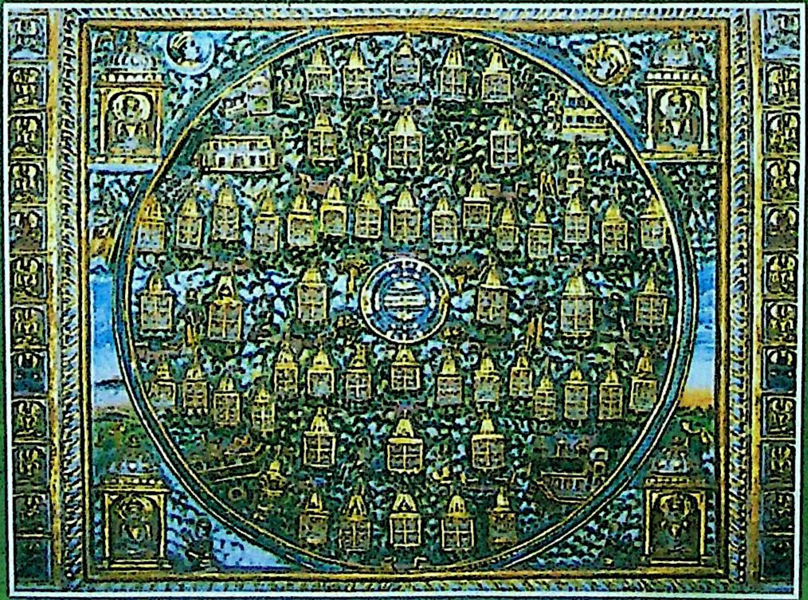
હોઉકામાણં કલ્લાણાસયાણં

માર્ગસાધનાના શુભ વ્યાપારોને

મગ્ગસાહણજોગે ॥ ૧૪ ॥

હું અનુમોદું છું

I from the core of my heart appreciate with a deep sense of reverence, the sincere and wholehearted devotion and dedication of all the devotees towards their elders. I from the core of my heart appreciate the sincere and wholehearted devotion and dedication of all the gods and all the creatures whose purpose is auspicious and are aspirant of salvation.(14)



Nandishwar Dwip: There are fifty two Shashwat Temples. The temples are surrounded by the mountains such as Anjangiri, Dadhimukh, Ratikar etc. There are step wells also. All these are the idols of Jineshwar Bhagvant. There are thirteen Jinalayas in each of the directions and thus there are 52 Jinalayas in all. The creations that take place in the cities or at the pilgrim places are encouraged and inspired by these Jinalayas. The Temple of Hathisingh is a prime example of it.

Hou Mae Aesaa Anumoanaa (ae=એ)

May the above-mentioned appreciation of mine

Sammam Vihipuvviaa, Sammam Suddhaasayaa, (aa=આ)

May the above-mentioned appreciation of mine

Sammam Padivattiruvaa, Sammam Niraiyaaraa,

May it be in the most proper manner! The Vrattas so performed are devoid of evil deeds!

Paramgunajutta-

Full of supreme qualities

Arahantaaisaamathhao

May the appreciation of mine be good blessed by Arihantas and Siddhas

હોઉ મે એસા અણુમોઅણા

મારી આ ઉપર કહી તે અનુમોદના ઉત્તમગુણોથી યુક્ત

સમ્મં વિહિપુવ્વિઆ, સમ્મં સુદ્ધાસયા,

સમ્યક્ વિધિપૂર્વક થાઓ, કર્મના વિનાશવડે શુદ્ધ આશયવાળી થાઓ,

સમ્મં પડિવત્તિરૂવા, સમ્મં નિરઇયારા,

સમ્યક્ ક્રિયારૂપે સ્વીકાર રૂપ થાઓ,
સારી રીતે નિર્વાહ કરવાથી સમ્યક્ નિરતિચાર બનો.

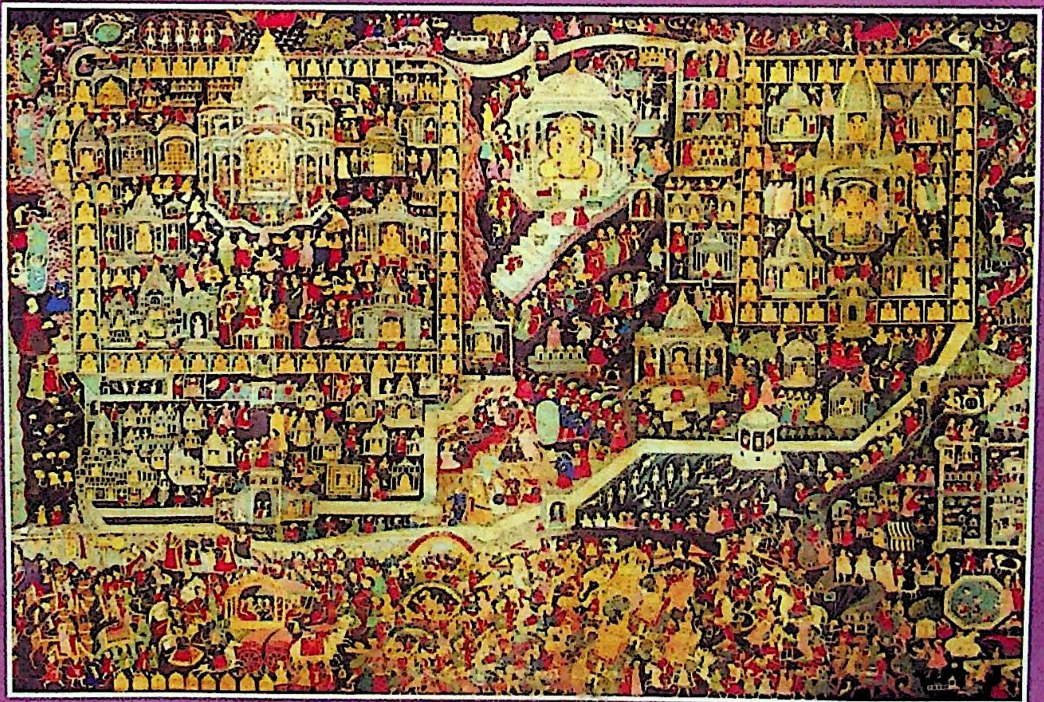
પરમગુણજુત્તા-

ઉત્કૃષ્ટ ગુણો વડે યુકત એવા

અરહંતાઈસામત્થઓ

અરિહંત, સિદ્ધ વિગેરેના સામર્થ્યથી મારી અનુમોદના સારી થાઓ.

May the above-mentioned appreciation of mine be full of supreme qualities and in the most proper manner! May it be with holy intention of annihilating all my past deeds! May it be accepted and approved in the most proper manner! May it be fulfilled in the right manner so that the Vrattas performed by me are devoid of evil deeds!



Shri Shetrunjaya Tirth

શ્રી ચન્દ્રપ્રભુસ્વામી જિનાલય · શ્રાવક શેરી · સુરત

Achintsattijutta Hi Tae

Achintsattijutta Hi Tae

Bhagavanto Viaraagaa

The Arihanta Adi Bhagwant are completely free from attachments.

Savvannu

Are omniscient

Paramkallaanaa

Are beneficient to all

Paramkallaanhaeoo Sattaanam |15|

They are the sole object of the supreme welfare of all the creatures. |15|

અચિંતસત્તિજુત્તા હિ તે

અચિંત્ય શકિતથી યુકત તે

ભગવંતો વીઅરાગા

અરિહંત આદિ ભગવંતો વીતરાગ છે

સવ્વણ્ણૂ

સર્વજ્ઞ છે

પરમકલ્લાણા

પરમ કલ્યાણને કરનારા છે ,

પરમકલ્લાણહેઉ સત્તાણં ॥ ૧૫ ॥

જીવોના ઉત્તમ કલ્યાણના હેતુ છે .

May the appreciation of mine be good by the blessings of the power of Arihantas and Siddhas who are full of supreme qualities. Arihanta Adi Bhagvantas, teeming with inconceivable strength are free from all attachments, omniscient and beneficent to all. They are the sole object of the supreme welfare of all the creatures. (15)



Holy Pilgrim Place Shri Tarangaji.

Mudhe Amhi Paave,
I, stupid and a sinner

Anaaimohavaasiae,
Infatuated since ages

Anabhinne Bhaavao
Ignorant of the ultimate reality i.e. salvation

Hiaahiaanam Abhinne Siyaa,
May I be aware of the good and the evil by the blessings of Ariahntaadi!

Ahianivitte Siyaa, Hiapavitte Siyaa,
May I be detached from the evil and attached to the good!

મૂઢે અમ્હિ પાવે,
પણ હું મૂઢ, પાપી

અણાઈમોહવાસિએ,
અનાદિથી મોહવાસિત

અણભિન્નો ભાવઓ
ભાવથી એટલે પરમાર્થથી અજાણ છું,

હિઆહિઆણં અભિન્નો સિયા,
અરિહંતાદિકના સામર્થ્યથી હું હિત - અહિતનો જાણનાર થાઉં,

અહિઅનિવિત્તો સિઆ, હિઅપવિત્તો સિઆ,
અહિતકારીથી નિવૃત્ત બનું, હિતમાં પ્રવૃત્ત બનું

However, I-who is stupid, infatuated, sinful and full of attachments to the worldly pleasures, am ignorant of the ultimate reality i.e. salvation. May I be blessed by Arihantaadi and be enlightened by the knowledge of what is good and what is evil! May I be detached from anything that is harmful or evil and be attached to what is beneficial and good!



May I be blessed by the knowledge of what is good and what is evil!

Aaraahage Siaa,
May I be a worshipper!

Uchiapadivattiae
May I be kind to all the creatures!

Savvasattanam Sa-Hian Ti
As therein lies my good

Ichhaami Sukkadam, Ichhaami Sukkadam,
I desire the virtuous, I desire the virtuous

Ichhaami Sukkadam. |16|
I desire the virtuous. |16|

આરાહગે સિઆ,
આરાધક બનું,

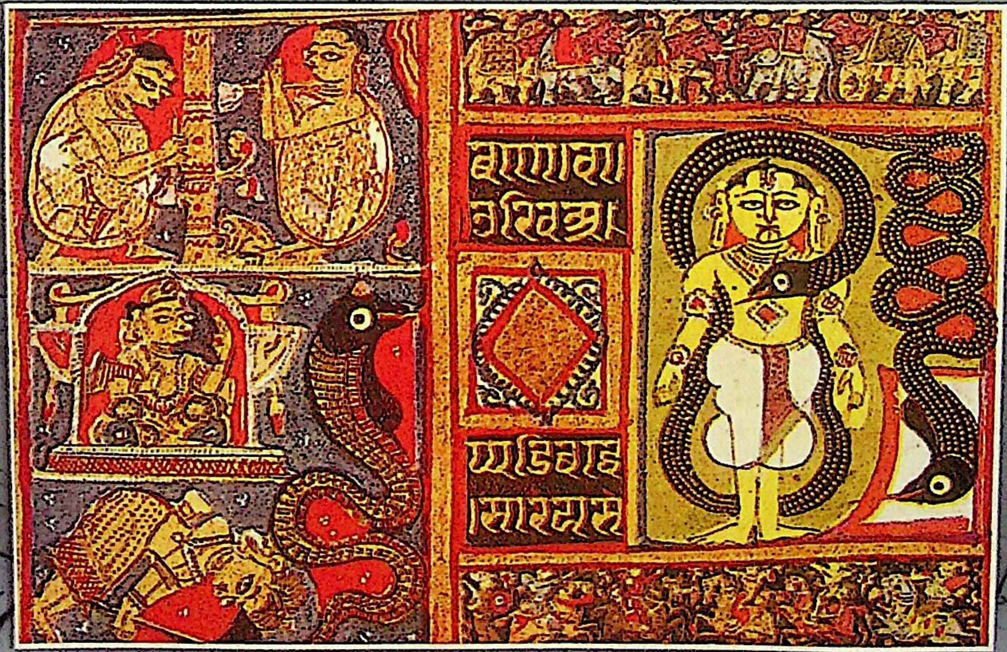
ઉચ્ચિઅપડિવત્તીએ
સર્વ પ્રાણીઓ પ્રત્યે ઉચિત વર્તન વડે આરાધક બનું

સવ્વસત્તાણં સ-હિઅં તિ
કારણ કે તેમાં મારું હિત છે.

ઈચ્છામિ સુકડં, ઈચ્છામિ સુકડં,
હું સુકૃતને ઈચ્છું છું, હું સુકૃતને ઈચ્છું છું,

ઈચ્છામિ સુકડં ॥ ૧૬ ॥
હું સુકૃતને ઈચ્છું છું,

May I be a worshipper, the one whose conduct is kind towards all the creatures as such conduct is always good and beneficial. I desire the Virtuous, I desire the Virtuous.I desire the Virtuous.(16)



Chandkaushik Uddhar

Aevamaeam Sammam Padhmaanassa,
Thus the one who recites this Sootra

Sunamaanassa, Anuppaehamaanassa
The one who listens and meditates upon it,

Sidhilibhavanti, Parihaayanti,
Such soul attains emancipation.

Khijjanti Asuhakammanubandha
Bandages and shackles of evil deeds are removed

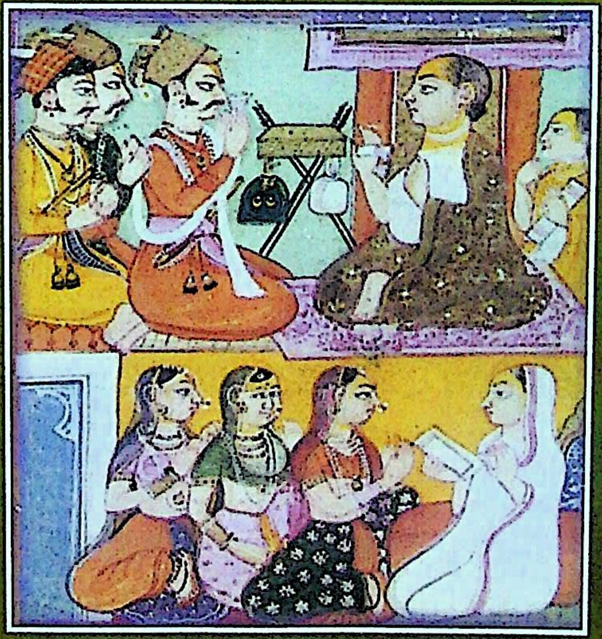
એવમેઅં સમ્મં પઢમાણસ્સ,
આ પ્રમાણે આ સૂત્રનો સારી રીતે પાઠ કરનાર,

સુણમાણસ્સ, અણુપ્પેહમાણસ્સ
બીજા પાસે સાંભળનાર, અર્થનું સ્મરણ કરનાર,

સિઢિલીભવંતિ, પરિહાયંતિ,
મનુષ્યના અશુભ કર્મો મંદવિપાકવાળા
થવાથી શિથિલ થાય છે,

ખિજ્જંતિ અસુહકમ્માણુબંધા
આત્મામાંથી કર્મપુદ્‌ગલો ખસી જવાથી ઘટી જાય છે.

Thus anyone who recites, listens and meditates upon this Sootra will get riddance from his evil deeds as the recitation of this Sootra weakens the ill power of the evil deeds and the soul achieves emancipation from the bondages and shackles of evil deeds.



The Shravakas and the Shravikas reciting, listening to and meditating upon the Sootra.

Niranubandhe Vaa Asuhakammae

The good or auspicious results

Bhaggasaamatthae Suhaparinaamaenam

Eternal elimination of evil deeds is brought about.

Kadagbaddhae Via Visae

Like a snake under a spell of Mantra

Appafalae Siaa,

Can be easily and peacefully removed.

Suhaavanijjae Siaa, Apunabhaavae Siaa

Such evil deeds can be eternally removed.

નિરણુબંધે વા અસુહકમ્મે

તથા વિશિષ્ટ પ્રકારના પરિણામોનો અભ્યાસ
થતાં અશુભ કર્મના અનુબંધનો

ભગ્ગસામત્થે સુહપરિણામેણં

શુભ પરિણામ વડે સર્વથા નાશ થાય છે.

કડગબદ્ધે વિઅ વિસે

મંત્રના પ્રભાવ વડે કંકણથી બાંધેલા વિષની જેમ

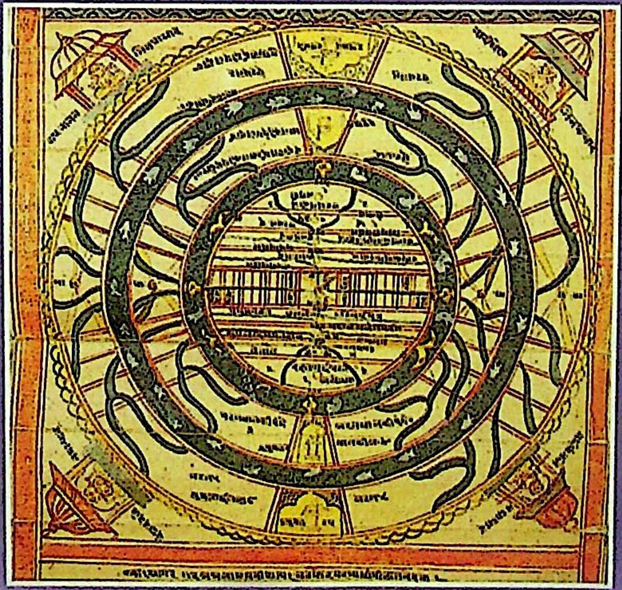
અપ્પફલે સિઆ,

અલ્પ ફળવાળું એટલે કે થોડા વિપાકવાળું થાય છે.

સુહાવણિજ્જે સિઆ, અપુણભાવે સિઆ

તેથી સુખપૂર્વક સંપૂર્ણપણે દૂર કરી શકાય છે,
ફરીથી ન બંધાય એવા બને છે.

Moreover, after realizing and evaluating some special outcomes, the good or auspicious outcomes or results, brings about an eternal elimination of the bad deeds. The bad deeds weaken like the poison of a snake that is under the spell of the Mantra(Incantation) and they (the bad deeds) can be easily and peacefully removed and got rid of.



Adhi Dweep (Island) : According to the Jain Geography, Jambudwip is where we are, beyond it is Lavan Samudra and Ghataki Khand. Beyond Lavan Samudra and Ghataki Khand are Kaalodadhi Samudra (Sea) and Pushkarvar Dweep (half). This picture depicts how the business of Asi (Weapons), Kasi (Agriculture) and Masi (Writing) is going on.

Tahaa Aasagalijjanti

Good deeds can be multiplied.

Pariposijjanti

Such good deeds increase manifold.

Nimmavijjanti Suhakammanubandhaa

And achieve the Supreme state.

Saanubandham Cha Suhakammam

Any deed performed with good intention

Pagittham Pagitthambhaavajjiam Niyamfalayam

Always bears fruits

તહા આસગલિજ્જંતિ

તથા, શુભકર્મના અનુબંધો એકઠા થાય છે,

પરિપોસિજ્જંતિ

પુષ્ટ થાય છે તથા પરાકાષ્ટાએ પહોંચે છે,

નિમ્મવિજ્જંતિ સુહકમ્માણુબંધા

તથા સંપૂર્ણપણે પરાકાષ્ઠા પ્રાપ્ત થાય છે,

સાણુબંધં ચ સુહકમ્મં

શુભભાવથી ઉપાર્જેલું પ્રકૃષ્ટ સાનુબંધ શુભ કર્મ

પગિટ્ઠં પગિટ્ઠભાવજ્જિઅં નિયમફલયં

સારી રીતે પ્રયોગ કરેલા ઉત્તમ ઔષધની જેમ
નિશ્ચે ફળ આપનારું બને છે.

Good deeds can be nourished and multiplied i.e. they (good deeds) increase manifold. Any auspicious deed performed with good intention always bears fruits like the best medicine.



Samavasaran: The Deshnabhoomi of all the three Garh (hills) created by Gods which was meant to bless the creatures who are curious to attain religious knowledge after Arhat Jineshwar attained Kevalgyan (religious knowledge about all the objects of all the three periods). There were Gods and Goddesses in the first Garh, males and females, animals and birds in the second Garh and vehicles in the third Garh.

Supauttae Via Mahaagaae
Like the best medicine

Suhafale Siaa,
Gives auspicious result.

Suhapavttagae Siaa,
It results into good and auspicious activities

Paramsuhasaahagae Siaa
Becomes worthy of attaining ultimate happiness and salvation

Ao Appadibandhmaeam
Reciting the Sootra detaching from the evil

સુપઉત્તે વિઅ મહાગએ
સારી રીતે પ્રયોગ કરેલા મોટા - શ્રેષ્ઠ ઔષધની જેમ

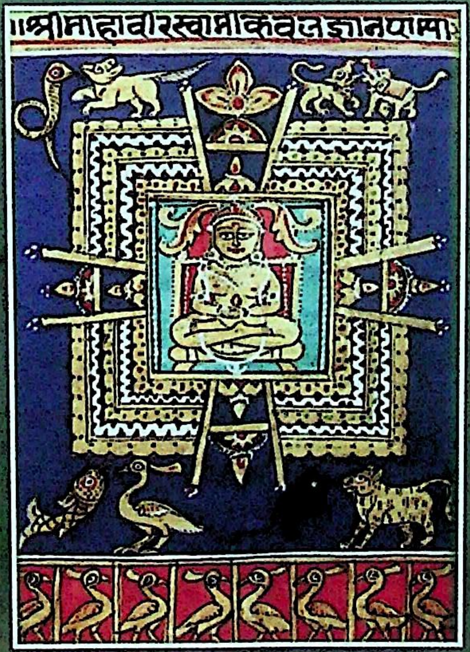
સુહફલે સિઆ,
શુભ ફળઆપનાર થાય છે,

સુહપવત્તગે સિઆ,
અનુબંધે કરીને શુભને વિષે પ્રવૃત્તિવાળું થાય છે,

પરમસુહસાહગે સિઆ
પરંપરાએ કરીને પરમસુખને - મોક્ષને સાધનારું થાય છે.

અઓ અપ્પડિબંધમેઅં
આ કારણથી, આ સૂત્રને પ્રતિબંધ - નિયાણા રહિત

It becomes worthy of attaining the ultimate happiness and also the one seeking salvation. Hence, study and meditate on this Sootra with good and noble intention, detaching your soul from all the evil feelings, assuming it to be the source of good and auspicious feelings.



Shri Mahavir Swami attained Kevalgyan.

Asuhabhaavnirohaenam
Removing the ill thoughts and emotions

Suhabhaavbeean Ti,
Assuming it to be the source of the good

Suppanihaanam
Listening it intently and meditating on it

Sammam Padhiavvam, Sammam Soavvaam,
Assimilate its meaning in its truest sense

Sammam Anuppaehiavvam Ti |17|
Meditate on it wholeheartedly and sincerely

અસુહભાવનિરોહેણં
અશુભ ભાવોને દૂર કરીને,

સુહભાવબીઅં તિ,
શુભ ભાવનું બીજ છે એમ ધારીને,

સુપ્પણિહાણં
સારા પ્રણિધાન - ધ્યાન વડે

સમ્મં પઢિઅવ્વં, સમ્મં સોઅવ્વં,
શાંત ચિત્તે ભણવું - પાઠ કરવો, બીજા પાસે સારી રીતે સાંભળવું,

સમ્મં અણુપ્પેહિઅવ્વં તિ ॥ ૧૭ ॥
અને એના અર્થનું સમ્યક્ ચિંતન કરવું.

One should also listen to it intently and try to meditate on and assimilate its meaning in its truest sense. (17)



Shubh Bhavana Beej – Shri Ashta Mangal

Namo Namianmiaanam – Paramguruviyaraagaanam

Bow to all the Tirthankaras revered by Gods and Sages!

Namo Saesanmukkaraarihanam

Bow to all the other Acharyas and Gunadhikas !

Jayau Savvannusaasanam

May the Omniscient rule eliminating the evil!

Paramsambohiae Sohino Bhavantu Jeevaa,

May all the creatures be happy by attaining the Samyakatva!

Suhino Bhavantu Jeevaa, Suhino Bhavantu Jeevaa | 18 |

May all the creatures be happy! May all the creatures be happy!

નમો નમિઅનમિઆણં –પરમગુરુવીયરાગાણં

દેવો અને ઋષિઓ વડે વંદાયેલા તીર્થંકરોને નમસ્કાર થાઓ,

નમો સેસનમુક્કારારિહાણં

નમસ્કાર કરવા લાયક બીજા આચાર્યાદિ ગુણાધિકોને નમસ્કાર થાઓ,

જયઉ સવ્વણ્ણુસાસણં

સર્વજ્ઞોનું શાસન કુતીર્થના નાશ વડે જય પામો

પરમસંબોહીએ સુહિણો ભવંતુ જીવા,

ઉત્તમ સમ્યક્ત્વની પ્રાપ્તિથી જીવો સુખી બનો,

સુહિણો ભવંતુ જીવા, સુહિણો ભવંતુ જીવા ॥ ૧૮ ॥

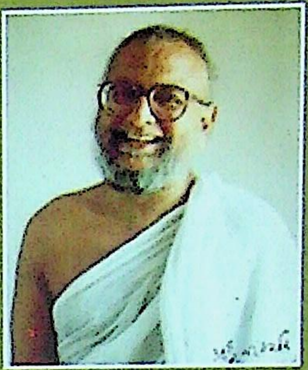
જીવો સુખી બનો, જીવો સુખી બનો.

May my heart and soul bow to all the Tirthankaras revered by Gods and Sages! May my heart and soul bow to all the other Acharyas and Gunadhikas worthy to be revered! May the rule of the Omniscient conquer and be victorious by the eternal elimination of the Kutirthas! May all the creatures be happy by the attainment of the best Samyakatva (to worship the pure and worthy form of any object with infinite faith and devotion) May all the creatures be happy! May all the creatures be happy!(18)



Shri Chaturvidh Sangh.

A GLIMPSE OF LIFE



The chief amongst the *Shashan –Prabhavak Acharya Bhagvantas* of the twentieth century Acharya Shri Vijaynemisurishvarji Mahraj by dint of his genius and efforts creating awareness and vigor in to the Jainism and instilled life into all the seven fields of the Jain religion. From amongst the Jain cult of this great Acharya who has been bestowed with the title of "Shasan Samrat 'Surichakra Chakravarti' comes Rev. Acharya Shri Vijaypradhyumansurishvarji the younger brother and disciple of Rev. Acharya Vijayhemchandrasurishvarji who has adorned the seat of Rev. Acharya Vijaydevsurishvarji Maharaj and he is shining like the star of Venus on account of his knowledge, deep study of *Shashtras* and impressive power of delivering religious discourses.

· Along with being conscious and concerned to assure that no harm is done to his meditation, he is busy not only with the research and editing of the ancient manuscripts and in the assimilation of Aagamvani and the religious discourses of the former Suris but also is very fond of reading the languages and literature of other languages too. His curiosity and interest in the deep study of poetries, *Chhandovidhan (study of the Chhandas)*, Art & Architecture, the study of statues, botany, various subjects of medicines and science of health and hygiene are intense and boundless. His speech exudes the fragrance of the Sanskrit and Prakrit literature. His affinity and study of the Modern Gujarati literature is highly inspirational to even many professors of Gujarati literature. He is a lover and admirer of beautiful prose and poetries. He has many Sanskrit verses of extremely tough alphabetical order on the tip of his tongue and can speak those fluently and his clarity of pronunciation is matchless and par-excellence.

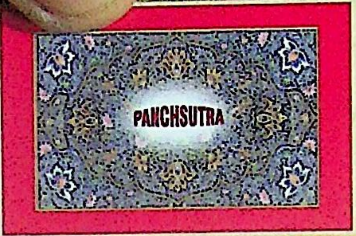
Such a multitalented Acharya Shri Vijaypradhyumnasurishvarji was born on the 12[th] of the month of Aso in the year Vi.Sa. 2003 in the Anakhi village of Jambusar. His worldly name was Pravinkumar. He lived in Sabarmati. His entire family is highly religious. All the five members of the family had renounced the worldly life and dedicated their lives to the Jain

religious order. At the age of 13, on the 5th day of the month of Magshar in the Vikram Samvat year 2017, took the arduous path of renouncing the worldly life at the hands of Rev. Acharyashri Meruvijayshri Mahahaj and became Muni Pradhyumanvijayji, a disciple of his elder brother Rev. Muniraj Shri Hemchandravijayji . Three *Chaturmaas (Samvat 2022 to 2024)* of Rev. Muni Pradhyumanvijayji were observed under the kind guidance and refuge of Rev. Acharyashri Vijayamritsurishvarji Maharaj Saheb. Subsequently, being in the close quarters of the learned Acharya Shri Dharmdhurandharsuriji, he had a great influence of his practices and knowledge on him. Initially, on account of the study he had pursued under his Guru Maharaj as well as *Vaiyakaran Pundit* Shri Bansidhar Jha and his subsequent study under the kind guidance of the learned Pundit of Philosophy Shri Durganath Jha, he had imbibed and cultivated the power of observing and studying any subject meticulously and clarity of thinking on that particular subject developed as well.

He was honored with *Ganipadvi* in Samvat 2036 at Surendranagar and also with *Panyaspadvi* at Jesingbhai's vadi, Ahmedabad. Subsequently, he was also conferred on the title of Acharya, equivalent to the third title of *Panchparameshthi* at Jainnagar, Ahmedabad in Samavat 2052.

The striking qualities of the personality of Acharya Shri Vijaypradhyumansurishvarji are his simplicity, politeness and transparency. His personality is not imposing at all even on somebody who meets him for the first time. The light of delight on his face and the sweetness of his polite and humble heart touch the core of our hearts. Being in his company is always pleasant and blesses us with infinite peace.

Reverential Acharya Shri who used to be ever engrossed in knowledge and meditation always rendered a number of noble services along with His meditative practices... However, in his later years his health gradually went from bad to worse despite trying many remedies. Eventually, he breathed His last enveloping his eye lids as if lost into a deep slumber at 7:02 pm on the fifth day of Vaishakh Sud, hearing the Akhand Dhoon of Navakar Mahamantra chanted by the Sakal Sangh at the Upashraya of Parimal Jain Sangh- Ahmedabad. We pay our sincere and heartfelt homage to such a learned Acharya Shri with a deep insight of Jin Shashan.



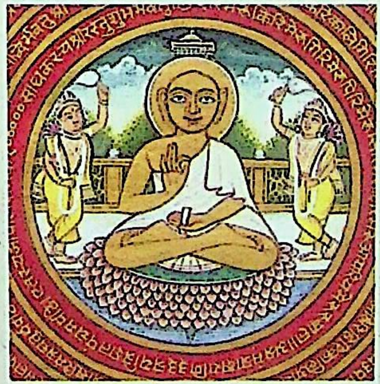
In Memory of
MATRUSHRI GULABBEN VASANTLAL GANDHI

JAGRUTI HEMANT V. GANDHI

JORDAN HIRAV GANDHI

LUCIA HIRAV GANDHI

KIRTIBEN VASANTLAL GANDHI



Jihan Jihan Dije Dikkha,
Tihan Tihan Keval Upje Ae,
Aap Kah Ne Anahunta Goyam Dije Daam Eem.

जिहां जिहां दिजे दिक्ख,
तिहां तिहां केवळ उपजे ऐ
आप कह ने अणहुंत गोयम दीजे दाम ईम